

of *madhu*, offered at the sacrifice,
 stimulator of all,
 Tvho like a god art the object of true
 praise.
 49. ¹Being eulogized, hasten to YATU,
 for (him
 to) drink; being purified, hasten
 to MITEA and
 YARUXA; (hasten) to the leader, who is
 quick as
 thought, mounted on a car, to INDRA, the
 showerer,
 the wielder of the thunderbolt.
 50. Bring us handsome garments,
 bring us, when
 thou art purified, cows easily milked;
 bring for our
 maintenance gratifying gold; divine
 SOSIA, bring us
 horses fit for chariots.
 51. Bring us celestial treasures,
 bring us
 earthly (treasures) when thou art
 purified; bring us
 (the ability) whereby we may acquire
 riches, make
 our sacred prayer (sweet) as JA3ktADAG:s~i.
 52. ² With this filtered stream pour on
 us those
 treasures; do thou, INDTT, advance to
 the brown³
 water ; at this rite may the sun, rapid
 as the wind,
 may (LSTDEA) the object of many
 sacrifices grant a
 son to me approaching (the *Soma*].

¹ Yerses 49 to 51 occur Sama Yeda, II. 6. 2. 18.

* Yerses 52 to 54 occur Sama Yeda, H. 4. 1. 21;
 verse 52
 also *Md.* L 6. 15. 9.

³ Sayana explains *mdmscltatice* as *Htant/amdndm*
c/idtafa

"scaring away (?) those who are respectful."
 Perhaps we ought
 to read *manyamdndm*, *chetake* "who is mindful of

those who are
 respectful/* or *manyamdndm* *chetaka*
a&kimany&mdndw *vdckdtafi*.
 See Sayana on Y1I. 44. 3. The word *fadkral* is
 explained as
 " the illuminator of all or the root of all—the sun."